DOCUMENT RESUME

ED 066 383 SO 003 444

AUTHOR	Chapman, Rosemary
TITLE	Education and Hong King.
INSTITUTION	Toronto Board of Education (Ontario). Research Dept.w
PUB DATE	May 69
NOTE	23p.
EDRS PRICE	MF-$0.65 HC-$3.29
DESCRIPTORS	*Chinese Culture; *Comparative Education; Cultural Background; Educational Background; *Educational Practice; Elementary Education; *Foreign Students; Higher Education; *Immigrants; Secondary Education
IDENTIFIERS	*Hong Kong

ABSTRACT

This paper is designed to help Canadian teachers understand the behavior of immigrant Chinese students by describing their cultural background and the current educational practice in Hong Kong. Education is not compulsory and many students do not receive schooling. Shortage of space and the examination system create a competitive atmosphere where students are pressured to achieve academically within a formal classroom setting. Schools are classified according to how they are controlled--government, grant-aided, subsidized, and private, and to the language of instruction--Chinese, Anglo Chinese, and English. The majority of secondary school students attend Anglo Chinese and Chinese Middle schools both of which prepare students for entry into university study. Higher education is offered at two major universities, three teacher training colleges, one technical college, and several post secondary colleges. Related documents are SO 003 443, SO 003 446, and SO 003 447. (SJM)

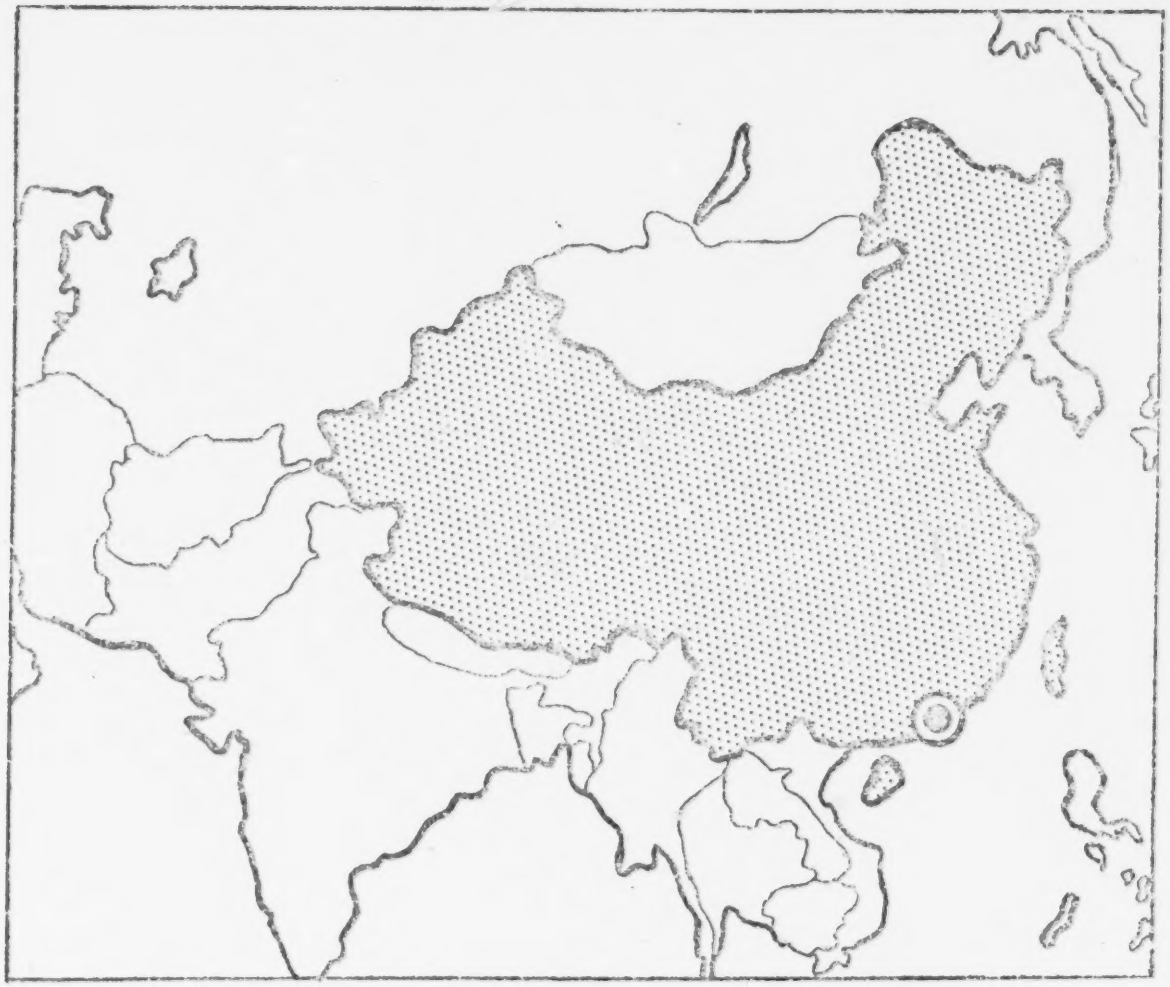
ED 066383
SP 003 444

RESEARCH SERVICE

issued by the
Research Department

THE BOARD OF EDUCATION FOR THE CITY OF TORONTO

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
OFFICE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY



Education and Hong Kong

Rosemary Chapman

May, 1969

TABLE OF CONTENTS

	Page No.
Background	1
School and Early Education	2
Tuition	2
Shortage of Places	3
Not Compulsory	3
Examinations	4
Pressures of the System	5
Finance and Control	5
Language	5
Primary Education	6
Audio-Visual Material	7
Religion	8
Family and Chinese Traditions	9
Family Life	10
Status of Women	12
Secondary Education	12
Anglo-Chinese Schools	13
Chinese Middle Schools	14
Technical and Vocational Education	14
Higher Education	15
Universities	15
Teacher Training Colleges	15
Technical College	15
Post-Secondary Colleges	16
A Final Note	16
References	18
Appendix I	19
Appendix II	20

EDUCATION AND HONG KONG

Take one of the Chinese students in your classroom. Does his behaviour ever puzzle you, set you to wondering what makes him tick? You may sometimes wonder where he has come from, what his family is like, what kind of school he went to in his home town or village. This paper is an attempt to answer some of these questions.

Background

Like almost all Chinese immigrants to Canada, your Chinese student has probably been born and brought up in Hong Kong. A few have come from Taiwan (or Formosa in its English translation) and other territories such as the Philippines or Singapore. Some of the older immigrants may have been born in Mainland China and lived there before the 1949 Revolution; but it seems, from talking with Chinese people in Toronto, that few immigrants to Canada have experienced life under the Communist regime. Another general feature of Chinese immigrants is that, judging from employment statistics,[1] most of them have a level of education which prepared them for white collar jobs.

When your Chinese student first arrives in Canada and finds himself engulfed in a host of new impressions, one of the most startling is likely to be the new concept of space which he finds here. In Hong Kong, approximately four million people inhabit an area of only 391 square miles, a population density of over 10,000 to the square mile, whereas in Ontario there are just over 18 people to the square mile and in Canada as a whole, less than 6.[2]

---

1 In 1967, over 80% of Chinese immigrants looking for employment were qualified for professional or clerical work (Canada, Department of Manpower and Immigration, 1967).

2 Dominion Bureau of Statistics, Ottawa, 1967.

Two of every three of the population in Hong Kong are refugees, and about 18,000 arrive each year.[3] In addition, Hong Kong's birth rate is the fifth highest in the world. Small wonder that Hong Kong's most urgent and constant problem is how to feed and house its teeming population.

Life in Hong Kong has been described as "a Paradise for the rich and a Hell for the poor." There is virtually no middle class, and appalling contrasts of wealth and poverty. The vast majority are poor, and for them life is precarious. In spite of large-scale efforts by the government to provide high-density housing, many families live a squatter's life on the hillsides, under a few pieces of corrugated iron or cardboard which a fire or storm can destroy in moments. The future is precarious for all the inhabitants of this tiny British colony perched like a pimple on the vast bulk of Mainland China; it is due to be ceded back to China in 1997 and anything can happen between now and then.

Schools and Early Education

Half the population of Hong Kong are children under 15 years of age, and it is hardly surprising that education is one of the most urgent problems facing the government.

It is most unlikely that your Chinese student would have gone to a nursery school or a kindergarten. There is only a small number in Hong Kong, mostly for 4 to 6 year olds and all privately run, although some are subsidized by the government.

Tuition

He probably started his schooling at the age of six, that is if his parents could afford to send him to school and if he was lucky enough to

---

3 A quota of fifty people are allowed into Hong Kong each day from Mainland China, and a small number filter across the frontier illegally (Hughes, 1967).

get a place in one of the six-grade primary schools. Education in Hong Kong is not free at any stage. Various grants and scholarships are available for the brighter students, but the majority of parents have to pay for their children's education, often at great sacrifice. Fees are low, particularly in government schools,[4] but many families who are struggling to survive cannot afford to send their children to school.

Shortage of Places

In addition, there are simply not enough places available for every child, and competition for places becomes increasingly severe at each level of education. Schools have sprung up everywhere. If your Chinese student lived in a multi-storey housing block, he might have gone to school on the rooftop, or if the family lived in a sampan, he might have gone to school in a floating classroom. Schools often operate a shift system, with morning and afternoon sessions, evening sessions for students over school age who work during the day, sometimes even an emergency session for two hours between afternoon and evening school for children aged between 5 and 12 who cannot get a place anywhere else (UNESCO, 1956).

Not Compulsory

According to one source, the government achieved its aim of providing a school place for every child between the ages of 7 and 11 in 1964 (Times Educational Supplement, April 24, 1964). It seems, however, that there are still many children who receive no schooling at all, and education has not yet been made compulsory. The demand for school places continues to exceed supply; the population continues to increase and the building of new schools is hindered by lack of finance and lack of space.

---

4 Fees in government secondary schools varied from $ HK 120 to $ HK 240 per annum (UNESCO, 1959). Official exchange rate -- $ HK 100 = $ Canadian 17.8.

Your student would have been expected to work extremely hard to justify his place in school, and to justify the sacrifices made by his parents. This attitude to education is not, however, dictated just by the selective nature of the system in Hong Kong. Respect for education is one of the oldest traditions in Chinese society and to the Chinese "education has almost equal priority with a sufficiency of food, a home, and family honour" (Times Educational Supplement, April 24, 1964). Scholars formed the elite ruling class of society in pre-Revolution China, and a whole village might contribute to give a promising child an education and would take pride in his achievements (Kuo, 1965).

Examinations

An aspiring scholar in pre-Revolution China had to climb a formidable ladder of examinations to reach his goal and examinations in Hong Kong, because of the limited number of places available, exact their toll at every stage. Government primary schools do not have an entrance examination but your student would have had a personal interview before being admitted; some private and subsidized primary schools have their own entrance examination and system of assessment. Examinations take place half-yearly and annually, sometimes more often, and your student would have been held back or promoted at the end of each year according to his results. In government schools, however, promotion is made regardless of examination results, as space is very limited and students cannot be held back. If his parents could afford it, he might well have had private tutoring in addition to his normal schooling to increase his chances of success.

Students tend to progress from one stage to the next according to ability rather than age, so that if your student is bright, he might well have been in a class where most of his classmates were older than he. Since there is such emphasis on academic achievement, schools tend to be valued according to their academic record, and competition

for entry is fiercest for those schools with the highest academic reputation.

Pressures of the System

The dictates of the examination syllabus and the premium on places are such that students have to absorb the maximum of facts in the minimum of time. There is little opportunity for digressing from the set syllabus, for free questioning or exploration by the students. Your student has been accustomed to a formal classroom atmosphere, to textbook learning, and to seeing his teacher as a rather remote figure of authority. Chinese traditions of respect for authority and for academic learning also contribute to the formal attitude to learning, which makes it hard for your student and his parents to adjust to the much freer, less pressured system they find here.

Finance and Control

Schools in Hong Kong can be classified in two ways, either according to how they are controlled and financed, or according to the language of instruction. In the first instance, there are four kinds of schools --

1. Schools run by the government, operating at every level of the system;
2. Grant-in-aid schools, run by missionary bodies and receiving financial assistance from the government to meet the deficit between income from school fees and expenditure;
3. Subsidized schools, mainly at the primary level in rural areas and, like the grant-in-aid schools, receiving financial assistance from the government;
4. Private schools, which are self-sufficient, operating at every level.

(UNESCO, 1956)

Language

The situation is further complicated by the problem of language. Of Hong Kong's population, 99% is Chinese, but the colony is under British

rule, and the official language is English. Students sit for the English School Certificate, and many schools are modelled on the English pattern.

Schools are divided into three categories according to the medium of instruction --

1. Chinese: Cantonese[5] is the medium of instruction and English is taught as a second language from the third year onwards;
2. Anglo-Chinese: English is the medium of instruction and Chinese is taught as a second language throughout;
3. English: These schools cater mainly to European children, although children of any nationality are admitted if their English is sufficiently fluent and if they are the same age as the English children. English is the medium of instruction, with the second language usually French, sometimes Cantonese.

Government and grant-aided schools include all of the above categories, while private schools are mostly Chinese or Anglo-Chinese, and subsidized schools are mainly Chinese at the primary level (UNESCO, 1956).

According to one Chinese person in Toronto, government schools are the least expensive, attract the most highly qualified teachers, and have the highest academic standing. The grant-aided schools usually have better facilities, and may attract students for this reason. The private schools are the most expensive but tend to be rated lower academically. Competition for the English-medium schools is especially fierce because fluency in English increases a student's job prospects.

Primary Education

Most primary schools use Cantonese as the medium of instruction and, according to UNESCO figures in 1956, 65% of the primary school

---

5 Although there is only one written language in China, there are many spoken languages. Cantonese is the most widely spoken language in Hong Kong and among Chinese immigrants to Canada. Mandarin may be taught as a second language in Hong Kong schools, but the children whose mother tongue is not Cantonese start school with a decided disadvantage.

population were in private institutions. There is an enormous variety in the provision and quality of buildings, equipment, and teaching standards, according to the means of each school, and schools in rural areas are much poorer than urban schools. There is also a wide variety in the primary curriculum, which is not centralized. Government schools do, however, follow a similar pattern and if your student went to a government primary school, a six-year programme, his timetable would include -- Cantonese
Arithmetic
Social Studies (Geography, History, Civics)
Nature Study
Physical Education
Art and Music
Handwork or Homecraft
Mandarin (one period throughout)
English (from third year on)
Hygiene (last two years)
General Knowledge (first two years)

According to Chinese people consulted in Toronto, Chinese history is taught in all the schools, although teachers are not supposed to introduce any political slant into the lessons. Where English is the second language, it seems that there is a strong emphasis on the grammatical aspects of the language, on reading and writing. Students are not encouraged to ask questions or to speak out in class, and they may leave school with little practice or confidence in speaking English. Both these aspects may be apparent among Chinese immigrants in the school system in Canada. In schools where the medium of instruction is English, the curriculum is similar, with Cantonese introduced as a second language.

Audio-Visual Material

Your student is unlikely to have experienced any aids to learning other than his teacher, a blackboard and a textbook. There are few audio-visual aids even in the best-equipped schools. Educational films

are scarce and, although Hong Kong has its own television and radio station, a television set is still unknown in the average home. This does not mean that there is no awareness of the audio-visual field (Zopp, 1968) but that while there are insufficient funds for school buildings. audio-visual material has to be regarded as a luxury.

Religion

Religion may be included in the curriculum in grant-aided Protestant schools in Hong Kong, and also in some Buddhist schools, but it does not play an important part. Christianity did not make great headway in China and, since the Revolution, it has been virtually outlawed from the Mainland. It seems that few parents in Hong Kong are Christian, although they may send their children to Christian-founded schools. In Toronto too, although many immigrants may at some time contact one of the Chinese churches for practical advice and help, it seems that very few are practising Christians.

Confucianism has been the official religion of China, dating back to 551 B.C., although Buddhism and Taoism have also made their contribution to Chinese thinking. Confucianism is an essentially humanistic philosophy, concerned with the life of man on this earth. There is a belief in the essential goodness of man which comes through knowledge, hence the great respect for scholars. According to Confucius, man lives a good life by preserving self-respect and by observing a right and proper relationship towards others, whether they are his family or friends, his superiors or inferiors. Chinese mythology was full of divinities, who had their own temples or were worshipped in private homes. These deities were not divine in origin, but human, and were often men who had been deified after death. Old deities might fall into disfavour and be replaced by new ones (Larousse, 1959).

Many Chinese families still worship their ancestors. The family may have a small shrine in the home, where they will burn incense to the dead relative, bring presents, and celebrate his birthday every year with ceremonies and feasting. The wealthier the family, the more elaborate the rituals. But it seems that genuine belief is giving way now to habit, as one Chinese person in Toronto said:

> "My mother really believes, my father just because it is the custom, and I observe the custom as a sign of respect to my parents and ancestors."

Family and Chinese Traditions

It is important to understand that although most Chinese immigrants have been born and brought up in a British colony, they have retained their own traditions and way of life, and have a tremendous sense of national pride. They are conscious of sharing with all Chinese people a civilization which can be traced back to 4,000 B.C., and a sense of unity which has been kept alive over centuries of foreign aggression, invasion and exploitation. China, the "Middle Kingdom" in translation, was regarded as the centre of the universe. Foreigners, although treated with traditional Chinese politeness and hospitality, are still regarded as "foreign devils." In Hong Kong, British rule is tolerated rather than liked, and even Chinese who would call themselves non-Communist take a pride in what Chairman Mao has done to bring unity and purpose to the millions on the Mainland. It seems, from talking with Chinese immigrants in Toronto, that immigrants and the Chinese people living in Hong Kong prefer to avoid discussing politics. They prefer to refer to China as "Mainland" rather than "Communist" or "Red" China, to avoid political overtones.

The Chinese have often had to struggle for survival, and this has tended to foster a spirit of co-operation and social solidarity in which the individual is less important than the group. Periods of great hardship have also built up in the Chinese character an ability to accept the inevitable (Kuo, 1965).

Language is another source of national pride and it seems that, although English-medium schools are the most sought after in Hong Kong, this is not from a cultural preference but because they are more likely than the Chinese-medium schools to lead to a good job. The written language has changed little over the centuries and provides an important link with the past. The Chinese people take pride in the complexity of their language, each ideogram conveying a wealth of different meanings with a new flick of the brush. Scholars who mastered its complexity were respected, and, on the other hand, its complexity tended to keep literacy from the majority of the people.[6] Many of the older Chinese immigrants are anxious to pass on the heritage of their language to their children and grandchildren, and your student may attend classes in Chinese after regular school hours.

Family Life

The wishes and needs of his family are tremendously important to your student and of all Chinese traditions, loyalty to the family is perhaps the most deeply-rooted. Like a child from a European country such as Greece or Italy,[7] your Chinese student has been born and brought up within an extensive family network. His achievements and failures have been shared by all the family; if he did something wrong, he would feel

---

6 Illiteracy in pre-Revolution China has been estimated as high as 90%. Enormous efforts have been made since then to reduce illiteracy and, in 1957, illiteracy in Mainland China was estimated at 78% (UNESCO, 1958).

7 See "Education and Greece" and "Education and Italy", publications of the Research Department, 1969.

that he had shamed the whole family and his parents would blame themselves for his disgrace.[8] In the old days, the whole family lived under one roof, sharing a common food bowl at the table, and individuals were known by their position in the family, as Third Brother or Second Uncle or Fifth Cousin. Respect for elders was, and to a large extent still is, an integral part of family life; old age was an honourable estate and the eldest surviving member of the family was its head. Each family considered it a right and responsibility to care for its own aging or needy relatives, and to venerate its ancestors. At Chinese New Year, it was customary to add a year to a child's age so that at his first birthday he would be reckoned as two years old. One of the reasons for advancing the child's age is because of the high rate of infant mortality in the first year of life. In keeping with traditional belief, stating the child's age as above one year will enhance his chances of survival. The custom of adding a year to a child's age may still be observed in Hong Kong and among immigrants in Canada, but for official purposes such as schooling, the Western age is accepted.

The present generation of Chinese in Hong Kong and Canada no longer worship their ancestors; the family unit has shrunk, and family ties are no longer so binding, but they are still strong and much of

---

8 A striking lack of juvenile delinquency among first generation Chinese immigrants in America has been noted,. and attributed to the strength of the family structure (Sollenberger, 1968).

9 The Chinese calendar is based on the lunar system, and each month is shorter and more variable than our own solar-based calendar. New Year is a variable date which falls at some point between late January and late February. It was February 15th in 1969. It seems that in Hong Kong the solar-based calendar is officially observed, but that some calendars show both systems and for feast days and special celebrations such as New Year, the Chinese still go by the lunar calendar.

your student's life is governed by feelings of respect and loyalty to his family.[10]

Status of Women

Women were regarded as subservient creatures in Chinese society, although they achieved some measure of respect as homemakers and mothers, particularly as mothers of sons. Sons were needed to contribute to the family economy and to support parents in their old age, and it appears that efforts to encourage birth control in Hong Kong have been more successful among women who have already produced sons (Hughes, 1967). It was extremely rare for women to have any access to education, and although their feet are now unbound and they have emerged from their cloistered existence, illiteracy is still much higher among women than men.[11]

Women no longer have to commit suicide to avoid a distasteful marriage (Witke, 1967) but some marriages are still arranged in Hong Kong, particularly among the wealthy and peasant classes, and it seems that most Chinese immigrants prevail on their children to marry a Chinese boy or girl.

Secondary Education

At present, many students leave primary school at age 12 find no places in secondary school, and have nowhere to go for two years, since government legislation states that no child can be employed before age 14. Attempts are now being made to reduce primary education to five years, with entrance at age seven, and have two years secondary school available.

---

10 Family life was secure even though, or maybe because, a man might take one or more concubines quite openly if he wanted to, or if his wife failed to produce sons; the custom of recognizing concubines as legal wives was forbidden in Hong Kong as recently as 1967.

11 In Hong Kong in 1956, the illiteracy rate as a whole was 18.6%, but for the men it was 9.8% and for the women 48.2% (UNESCO, 1957).

Students would, therefore, be 14, and employable, on completion of the two years of secondary school. Secondary schools set their own entrance examinations and competition is keenest for the government and grant-aided schools, but private schools account for nearly 70% of the secondary school population (Times Educational Supplement, April 24, 1964).

Anglo-Chinese Schools

These schools are peculiar to Hong Kong, as with the primary schools, courses and academic standards vary enormously from school to school. The most sought after are the Anglo-Chinese schools, which accounted for approximately 63% of the secondary school population in 1964. They offer a five-year course leading to the English School Certificate, which qualifies a student for entry to the university matriculation course (two years further study) or to training college for primary teachers, or directly to employment. Students are streamed according to academic ability in government or grant-aided schools, but the private schools tend to stream their students according to their fluency in English, or their date of entry into the school. Curriculum and teaching methods are modelled along the lines of a traditional English grammar school, with only a few minor modifications, and as a result textbooks are not always suited to local conditions. In their fourth year, students are divided into arts and sciences according to their examination results. (Times Educational Supplement, April 24, 1964)

If your student had gone to an Anglo-Chinese school, he would be taught entirely in English, except in Chinese subjects and his time-table would include --

- English
- Chinese
- History
- Geography
- Civics
- Mathematics
- Physics and Chemistry
- Biology
- Art and Music
- Physical Education
- Domestic Science
- Religious Instruction (missionary-founded schools only)
- Commercial ccourses as special subjects

(UNESCO, 1959)

His progress throughout would be delayed or advanced by his performance in the examinations held once and often twice a year.

Chinese Middle Schools

In 1964, these schools accounted for about 30% of the secondary school population. They recruit from the Chinese primary schools, and the six-year course leads to the Chinese School Certificate. Those who pass the examination may go on to training college for primary teachers or to the technical college, or to the Chinese University. If students are bright enough or fluent enough in English, they can sometimes transfer to an Anglo-Chinese school and take the matriculation course which will qualify them for the English-speaking University of Hong Kong. The course in the middle schools is taught in Chinese with English as a second language and is oriented towards Chinese culture.

Technical and Vocational Education

The remainder of the secondary school population is absorbed into the technical and vocational schools, where courses are taught in Chinese and led directly to employment in various fields or into the higher-level technical schools, where English is the medium of instruction, and these may lead to further education in the technical college.

The school year in secondary schools runs from September to July, with a long summer break and shorter ones at Christmas, Chinese New Year and Easter. The school day is normally 9 a.m. to 4 p.m., five days a week.

Higher Education

Universities

The University of Hong Kong stands at the top of the educational pyramid with approximately five candidates striving for each place. It was established in 1911 and, until the Chinese University was established in 1963, was the only university in Hong Kong. No distinction is made between an ordinary and an Honours course; the distinction is made according to the results in the same terminal examination. Degrees have the same standing as any other degree of the same type from a university of the British Commonwealth.

The Chinese University, established in 1963, is still in its formative years. It has the same standing as the University of Hong Kong and, in 1966, had 1,928 students as opposed to 2,283 students in the other university (UNESCO, 1961).

Teacher Training Colleges

There are three in Hong Kong, all demanding the English or Chinese School Certificates as qualifications for entry. There are one-year courses in Chinese for students intending to teach in primary schools. One college has also a two-year course for secondary teachers but generally teachers for secondary education are trained at one of the university Departments of Education. Strangely enough, considering all the other shortages in education, there is no shortage of teachers.

Technical College

There is only one. Its courses are geared to meet the needs of commerce and industry in the colony, and they operate on both a full-time and a part-time basis. Women were admitted to full-time courses for the first time in 1954.

Post-Secondary Colleges

These are peculiar to Hong Kong. They are grant-aided or privately run, with Chinese as the medium of instruction. They were formed in the post-war years following an influx of students and teachers from universities and colleges in Mainland China, and courses are patterned on pre-war Chinese university lines. They award diplomas and certificates only. Some 3,147 students attended these colleges in 1964 (Times Educational Supplement, April 24, 1964).

A Final Note

If the Chinese student sitting in front of you had remained in Hong Kong, he would have had to fight every inch of the way for his place in school. He would have had to run home to help his father after school and squeeze in his homework at the same time. His parents might be barely literate, although they would probably have picked up some knowledge of English. They would be proud of their son's achievements and immensely keen for him to do well but if he was the eldest of the family, he would have had less chance of staying on at school than his younger brothers and sisters:

> "...I will only finish sixth grade. My sisters and brothers may go further. As the eldest son, my parents need me."[12]

He and his family had already faced a language and cultural barrier before they emigrated to Canada. They were proud of their own culture and traditions and wanted to retain them, but they had to accept English as the official language of the colony, and that their children's best chances of getting jobs lay through the English-medium schools and the English School Certificate. If your student had managed to enter an

---

12 From the article entitled Ah Meng from Hong Kong (see references).

English-medium school, he would have had to struggle to keep up with his classmates whose mother tongue was English. If he went to a Chinese school and his mother tongue was not Cantonese, he would have been at an equal disadvantage and might have fallen one or more grades behind other Chinese children of the same age whose mother tongue was Cantonese:

> "...I'm only in third grade even though I'm eleven. Because I had to learn Cantonese first, it made me slower than my classmates."[13]

Above all, your student and his family would be fighting for space all the time -- for work, for somewhere to live, for a place in school:

> "...I live with my parents, grandmother, and eight brothers and sisters in one room in an apartment block seven stories high with thousands of other refugees. We never see grass or trees... My school is on the rooftop of an apartment block. About 1100 children attend the morning session... Water is scarce in Hong Kong. We take turns lining up to fill two buckets. Sometimes this must last for three days. My mother mostly uses it for cooking. It is hard to keep clean."[14]

When your student's family decided to leave Hong Kong, the decision was probably prompted more than anything else by the parents' desire to provide their children with better opportunities of education and more security in the future.

---

13 loc. cit.

14 loc. cit.

REFERENCES

Barendsen, R. D. Educational changes in Chinese areas. School Life, 1960, 43 (1), pp. 19-30.

Chen, T. H. Education in Communist China: aims, trends, and problems. In Ruth Adams (Ed.), Contemporary China. New York: Pantheon, 1966, pp. 257-279.

Department of Manpower and Immigration. 1967 Immigration statistics. Ottawa: Queen's Printer, 1967.

Hughes, R. Hong Kong, borrowed place - borrowed time. London: Andre Deutsch, 1967.

Janet Marie, Sister. Ah Meng from Hong Kong. Instructor, 1966, 75, pp. 124-125.

Kuo, Ping-chia. China, the modern world. London: Oxford University Press, 1965.

Larousse Encyclopaedia of Mythology. London: Batchworth Press, 1959, Chapter on China.

Sollenberger, R. T. Chinese-American child-rearing practices and juvenile delinquency. Journal of Social Psychology. 1968, 74 First Half, pp. 13-23.

Taylor, C. Reporter in red China. New York: Random House, 1966.

The Times Educational Supplement. Where education is revered. The Times Educational Supplement, April 24, 1964, 2553, p. 1060.

UNESCO World survey of education II primary education. Paris: UNESCO, 1958.

UNESCO World survey of education III secondary education. Paris: UNESCO, 1961.

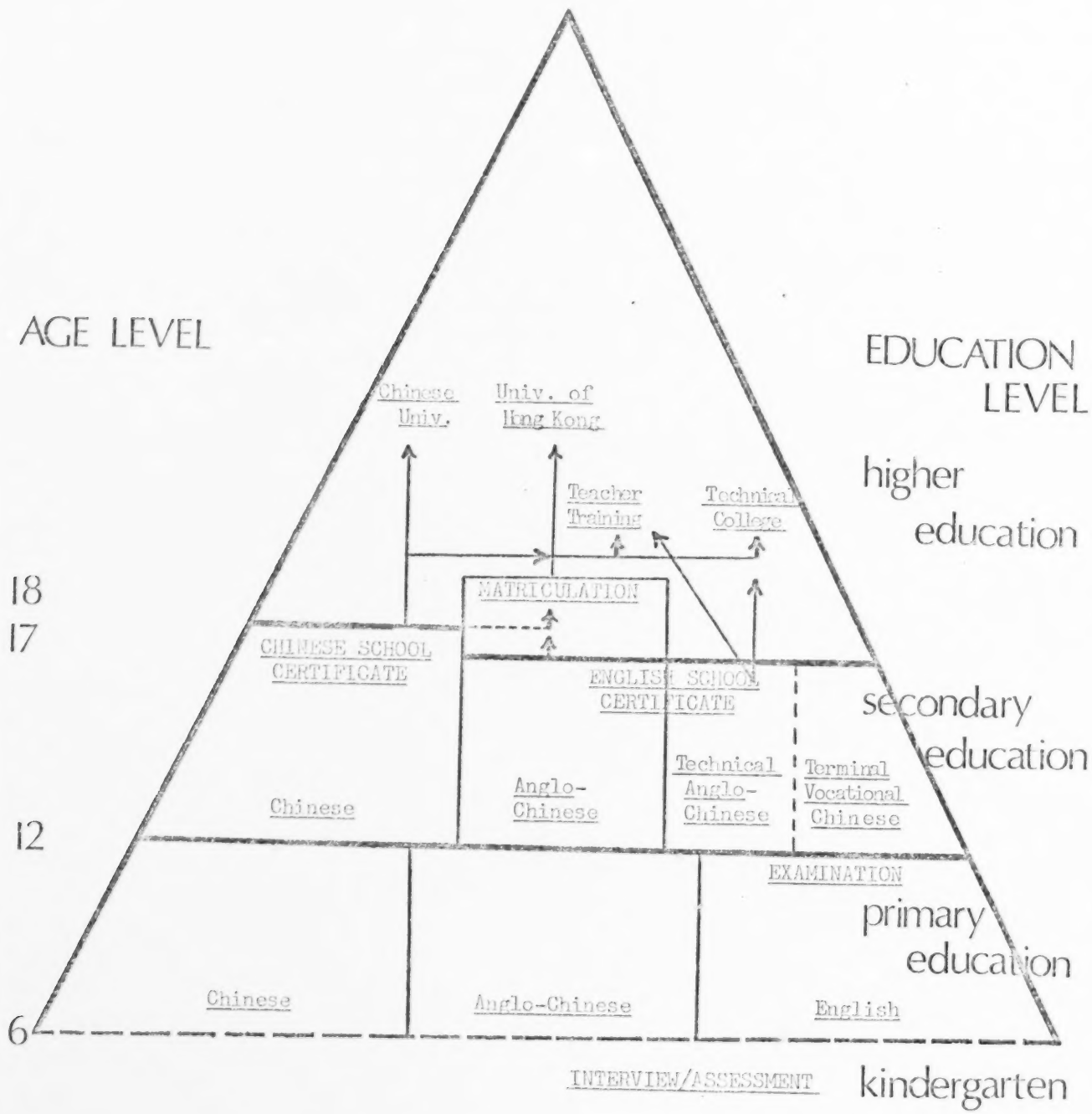
UNESCO World survey of education IV higher education. Paris: UNESCO, 1966.

Witke, Rozane. Mao Tse-tung, women and suicide in May fourth era. The China Quarterly, (31), July-September, 1967, pp. 128-147.

Zopp, J. Visit to the visual-aids centre in Hong Kong. Audio-Visual Media, 1968, 2 (2), pp. 102-107.

APPENDIX I

EDUCATION SYSTEM OF HONG KONG *



* The diagram is based on information taken from UNESCO, 1958 and The Times Educational Supplement, April 24, 1964 (see bibliography).

APPENDIX II

SOME COMPARATIVE FIGURES

	Canada	Mainland China	Hong Kong
Population	19,271,000 (1966)*	760,000,000 (1968 Estimate)	3,178,000 (1961)**
Area in Square Miles	3,851,824	3,711,247	391
Illiteracy	Less Than 1% (1968)	78% (1957 Estimate)***	18.6% (1956)***

* NATO Information Service, 1966

** UNESCO, 1961. (Estimated at nearly 4 million by Hughes, 1967.)

*** UNESCO, 1958.